

THE LEGENDARY "BOOK OF
VISIONS" OF AN AMERICAN INDIAN

BLACK ELK SPEAKS

JOHN G. NEIHARDT



P

POCKET
80381
\$1.95

BLACK ELK SPEAKS

*Being the Life Story of a Holy
Man of the Oglala Sioux*

as told through
JOHN G. NEIHARDT
(Flaming Rainbow)

Illustrated by
STANDING BEAR



A KANGAROO BOOK
PUBLISHED BY POCKET BOOKS NEW YORK

The text of the Bison Book edition of **Black Elk Speaks** was reproduced from the 1932 edition published by William Morrow & Company. The original title read "as told to" John G. Neihardt. The change to the form now appearing on the title page was made at the author's request. The preface to this **POCKET BOOK** is entirely new and replaces those that originally appeared in the Morrow edition and Bison Book edition.

The spelling "Ogalala" occurs on pages 51, 79, 94, and elsewhere throughout the text. The spelling now preferred is "Oglala."

BLACK ELK SPEAKS

Morrow edition published 1932

University of Nebraska, A Bison Book edition published 1961

POCKET BOOK edition published April, 1972

10th printing.....February, 1977



This revised **POCKET BOOK** edition is printed from brand-new plates made from completely reset, clear, easy-to-read type.

POCKET BOOK editions are published by

POCKET BOOKS,

a division of Simon & Schuster, Inc.,

A GULF+WESTERN COMPANY

630 Fifth Avenue,

New York, N.Y. 10020.

Trademarks registered in the United States
and other countries.

ISBN: 0-671-80381-6.

Library of Congress Catalog Card Number: 61-7236.

This **POCKET BOOK** edition is published by arrangement with John G. Neihardt. Copyright, 1932, ©, 1959, by John G. Neihardt. Preface copyright, ©, 1972, by John G. Neihardt. All rights reserved.

Cover art by Alan Magee.

Printed in the U.S.A.

Contents

PREFACE	ix
I. THE OFFERING OF THE PIPE	1
II. EARLY BOYHOOD	6
III. THE GREAT VISION	17
IV. THE BISON HUNT	40
V. AT THE SOLDIERS' TOWN	51
VI. HIGH HORSE'S COURTING	56
VII. WASICHUS IN THE HILLS	64
VIII. THE FIGHT WITH THREE STARS	77
IX. THE RUBBING OUT OF LONG HAIR	88
X. WALKING THE BLACK ROAD	110
XI. THE KILLING OF CRAZY HORSE	118
XII. GRANDMOTHER'S LAND	123
XIII. THE COMPELLING FEAR	131
XIV. THE HORSE DANCE	136
XV. THE DOG VISION	149
XVI. HEYOKA CEREMONY	159
XVII. THE FIRST CURE	164
XVIII. THE POWERS OF THE BISON AND THE ELK	173
XIX. ACROSS THE BIG WATER	181

CONTENTS

XX.	THE SPIRIT JOURNEY	190
XXI.	THE MESSIAH	195
XXII.	VISIONS OF THE OTHER WORLD	203
XXIII.	BAD TROUBLE COMING	211
XXIV.	THE BUTCHERING AT WOUNDED KNEE	217
XXV.	THE END OF THE DREAM	224
	AUTHOR'S POSTSCRIPT	231
	ABOUT THIS BOOK AND ITS AUTHOR	235

Original illustrations appear between pages 110-111

BLACK ELK SPEAKS

III

The Great Vision

What happened after that until the summer I was nine years old is not a story. There were winters and summers, and they were good; for the Wasichus had made their iron road¹ along the Platte and traveled there. This had cut the bison herd in two, but those that stayed in our country with us were more than could be counted, and we wandered without trouble in our land.

Now and then the voices would come back when I was out alone, like someone calling me, but what they wanted me to do I did not know. This did not happen very often, and when it did not happen, I forgot about it; for I was growing taller and was riding horses now and could shoot prairie chickens and rabbits with my bow. The boys of my people began very young to learn the ways of men, and no one taught us; we just learned by doing what we saw, and we were warriors at a time when boys now are like girls.

It was the summer when I was nine years old, and our people were moving slowly towards the Rocky

¹ The Union Pacific Railway.

BLACK ELK SPEAKS

Mountains. We camped one evening in a valley beside a little creek just before it ran into the Greasy Grass,² and there was a man by the name of Man Hip who liked me and asked me to eat with him in his tepee.

While I was eating, a voice came and said: "It is time; now they are calling you." The voice was so loud and clear that I believed it, and I thought I would just go where it wanted me to go. So I got right up and started. As I came out of the tepee, both my thighs began to hurt me, and suddenly it was like waking from a dream, and there wasn't any voice. So I went back into the tepee, but I didn't want to eat. Man Hip looked at me in a strange way and asked me what was wrong. I told him that my legs were hurting me.

The next morning the camp moved again, and I was riding with some boys. We stopped to get a drink from a creek, and when I got off my horse, my legs crumpled under me and I could not walk. So the boys helped me up and put me on my horse; and when we camped again that evening, I was sick. The next day the camp moved on to where the different bands of our people were coming together, and I rode in a pony drag, for I was very sick. Both my legs and both my arms were swollen badly and my face was all puffed up.

When we had camped again, I was lying in our tepee and my mother and father were sitting beside me. I could see out through the opening, and there two men were coming from the clouds, headfirst like arrows slanting down, and I knew they were the same that I had seen before. Each now carried a

² The Little Big Horn River.

THE GREAT VISION

long spear, and from the points of these a jagged lightning flashed. They came clear down to the ground this time and stood a little way off and looked at me and said: "Hurry! Come! Your Grandfathers are calling you!"

Then they turned and left the ground like arrows slanting upward from the bow. When I got up to follow, my legs did not hurt me any more and I was very light. I went outside the tepee, and yonder where the men with flaming spears were going, a little cloud was coming very fast. It came and stooped and took me and turned back to where it came from, flying fast. And when I looked down I could see my mother and my father yonder, and I felt sorry to be leaving them.

Then there was nothing but the air and the swiftness of the little cloud that bore me and those two men still leading up to where white clouds were piled like mountains on a wide blue plain, and in them thunder beings lived and leaped and flashed.

Now suddenly there was nothing but a world of cloud, and we three were there alone in the middle of a great white plain with snowy hills and mountains staring at us; and it was very still; but there were whispers.

Then the two men spoke together and they said: "Behold him, the being with four legs!"

I looked and saw a bay horse standing there, and he began to speak: "Behold me!" he said. "My life-history you shall see." Then he wheeled about to where the sun goes down, and said: "Behold them! Their history you shall know."

I looked, and there were twelve black horses yonder all abreast with necklaces of bison hoofs, and they were beautiful, but I was frightened, because

BLACK ELK SPEAKS

their manes were lightning and there was thunder in their nostrils.

Then the bay horse wheeled to where the great white giant lives (the north) and said: "Behold!" And yonder there were twelve white horses all abreast. Their manes were flowing like a blizzard wind and from their noses came a roaring, and all about them white geese soared and circled.

Then the bay wheeled round to where the sun shines continually (the east) and bade me look; and there twelve sorrel horses, with necklaces of elk's teeth, stood abreast with eyes that glimmered like the daybreak star and manes of morning light.

Then the bay wheeled once again to look upon the place where you are always facing (the south), and yonder stood twelve buckskins all abreast with horns upon their heads and manes that lived and grew like trees and grasses.

And when I had seen all these, the bay horse said: "Your Grandfathers are having a council. These shall take you; so have courage."

Then all the horses went into formation, four abreast—the blacks, the whites, the sorrels, and the buckskins—and stood behind the bay, who turned now to the west and neighed; and yonder suddenly the sky was terrible with a storm of plunging horses in all colors that shook the world with thunder, neighing back.

Now turning to the north the bay horse whinnied, and yonder all the sky roared with a mighty wind of running horses in all colors, neighing back.

And when he whinnied to the east, there too the sky was filled with glowing clouds of manes and tails of horses in all colors singing back. Then to the

THE GREAT VISION

south he called, and it was crowded with many colored, happy horses, nickering.

Then the bay horse spoke to me again and said: "See how your horses all come dancing!" I looked, and there were horses, horses everywhere—a whole skyful of horses dancing round me.

"Make haste!" the bay horse said; and we walked together side by side, while the blacks, the whites, the sorrels, and the buckskins followed, marching four by four.

I looked about me once again, and suddenly the dancing horses without number changed into animals of every kind and into all the fowls that are, and these fled back to the four quarters of the world from whence the horses came, and vanished.

Then as we walked, there was a heaped up cloud ahead that changed into a tepee, and a rainbow was the open door of it; and through the door I saw six old men sitting in a row.

The two men with the spears now stood beside me, one on either hand, and the horses took their places in their quarters, looking inward, four by four. And the oldest of the Grandfathers spoke with a kind voice and said: "Come right in and do not fear." And as he spoke, all the horses of the four quarters neighed to cheer me. So I went in and stood before the six, and they looked older than men can ever be—old like hills, like stars.

The oldest spoke again: "Your Grandfathers all over the world are having a council, and they have called you here to teach you." His voice was very kind, but I shook all over with fear now, for I knew that these were not old men, but the Powers of the World. And the first was the Power of the West; the second, of the North; the third, of the East; the

BLACK ELK SPEAKS

fourth, of the South; the fifth, of the Sky; the sixth, of the Earth. I knew this, and was afraid, until the first Grandfather spoke again: "Behold them yonder where the sun goes down, the thunder beings! You shall see, and have from them my power; and they shall take you to the high and lonely center of the earth that you may see; even to the place where the sun continually shines, they shall take you there to understand."

And as he spoke of understanding, I looked up and saw the rainbow leap with flames of many colors over me.

Now there was a wooden cup in his hand and it was full of water and in the water was the sky.

"Take this," he said. "It is the power to make live, and it is yours."

Now he had a bow in his hands. "Take this," he said. "It is the power to destroy, and it is yours."

Then he pointed to himself and said: "Look close at him who is your spirit now, for you are his body and his name is Eagle Wing Stretches."

And saying this, he got up very tall and started running toward where the sun goes down; and suddenly he was a black horse that stopped and turned and looked at me, and the horse was very poor and sick; his ribs stood out.

Then the second Grandfather, he of the North, arose with a herb of power in his hand, and said: "Take this and hurry." I took and held it toward the black horse yonder. He fattened and was happy and came prancing to his place again and was the first Grandfather sitting there.

The second Grandfather, he of the North, spoke again: "Take courage, younger brother," he said; "on earth a nation you shall make live, for yours

THE GREAT VISION

shall be the power of the white giant's wing, the cleansing wing." Then he got up very tall and started running toward the north; and when he turned toward me, it was a white goose wheeling. I looked about me now, and the horses in the west were thunders and the horses of the north were geese. And the second Grandfather sang two songs that were like this:

"They are appearing, may you behold!
They are appearing, may you behold!
The thunder nation is appearing, behold!

They are appearing, may you behold!
They are appearing, may you behold!
The white geese nation is appearing, behold!"

And now it was the third Grandfather who spoke, he of where the sun shines continually. "Take courage, younger brother," he said, "for across the earth they shall take you!" Then he pointed to where the daybreak star was shining, and beneath the star two men were flying. "From them you shall have power," he said, "from them who have awakened all the beings of the earth with roots and legs and wings." And as he said this, he held in his hand a peace pipe which had a spotted eagle outstretched upon the stem; and this eagle seemed alive, for it was poised there, fluttering, and its eyes were looking at me. "With this pipe," the Grandfather said, "you shall walk upon the earth, and whatever sickens there you shall make well." Then he pointed to a man who was bright red all over, the color of good and of plenty, and as he pointed, the red man lay down and rolled and changed into a bison that got up and

BLACK ELK SPEAKS

galloped toward the sorrel horses of the east, and they too turned to bison, fat and many.

And now the fourth Grandfather spoke, he of the place where you are always facing (the south), whence comes the power to grow. "Younger brother," he said, "with the powers of the four quarters you shall walk, a relative. Behold, the living center of a nation I shall give you, and with it many you shall save." And I saw that he was holding in his hand a bright red stick that was alive, and as I looked it sprouted at the top and sent forth branches, and on the branches many leaves came out and murmured and in the leaves the birds began to sing. And then for just a little while I thought I saw beneath it in the shade the circled villages of people and every living thing with roots or legs or wings, and all were happy. "It shall stand in the center of the nation's circle," said the Grandfather, "a cane to walk with and a people's heart; and by your powers you shall make it blossom."

Then when he had been still a little while to hear the birds sing, he spoke again: "Behold the earth!" So I looked down and saw it lying yonder like a hoop of peoples, and in the center bloomed the holy stick that was a tree, and where it stood there crossed two roads, a red one and a black. "From where the giant lives (the north) to where you always face (the south) the red road goes, the road of good," the Grandfather said, "and on it shall your nation walk. The black road goes from where the thunder beings live (the west) to where the sun continually shines (the east), a fearful road, a road of troubles and of war. On this also you shall walk, and from it you shall have the power to destroy a people's foes. In four ascents you shall walk the earth with power."

THE GREAT VISION

I think he meant that I should see four generations, counting me, and now I am seeing the third.

Then he rose very tall and started running toward the south, and was an elk; and as he stood among the buckskins yonder, they too were elks.

Now the fifth Grandfather spoke, the oldest of them all, the Spirit of the Sky. "My boy," he said, "I have sent for you and you have come. My power you shall see!" He stretched his arms and turned into a spotted eagle hovering. "Behold," he said, "all the wings of the air shall come to you, and they and the winds and the stars shall be like relatives. You shall go across the earth with my power." Then the eagle soared above my head and fluttered there; and suddenly the sky was full of friendly wings all coming toward me.

Now I knew the sixth Grandfather was about to speak, he who was the Spirit of the Earth, and I saw that he was very old, but more as men are old. His hair was long and white, his face was all in wrinkles and his eyes were deep and dim. I stared at him, for it seemed I knew him somehow; and as I stared, he slowly changed, for he was growing backwards into youth, and when he had become a boy, I knew that he was myself with all the years that would be mine at last. When he was old again, he said: "My boy, have courage, for my power shall be yours, and you shall need it, for your nation on the earth will have great troubles. Come."

He rose and tottered out through the rainbow door, and as I followed I was riding on the bay horse who had talked to me at first and led me to that place.

Then the bay horse stopped and faced the black

BLACK ELK SPEAKS

horses of the west, and a voice said: "They have given you the cup of water to make live the greening day, and also the bow and arrow to destroy." The bay neighed, and the twelve black horses came and stood behind me, four abreast.

The bay faced the sorrels of the east, and I saw that they had morning stars upon their foreheads and they were very bright. And the voice said: "They have given you the sacred pipe and the power that is peace, and the good red day." The bay neighed, and the twelve sorrels stood behind me, four abreast.

My horse now faced the buckskins of the south, and a voice said: "They have given you the sacred stick and your nation's hoop, and the yellow day; and in the center of the hoop you shall set the stick and make it grow into a shielding tree, and bloom." The bay neighed, and the twelve buckskins came and stood behind me, four abreast.

Then I knew that there were riders on all the horses there behind me, and a voice said: "Now you shall walk the black road with these; and as you walk, all the nations that have roots or legs or wings shall fear you."

So I started, riding toward the east down the fearful road, and behind me came the horsebacks four abreast—the blacks, the whites, the sorrels, and the buckskins—and far away above the fearful road the daybreak star was rising very dim.

I looked below me where the earth was silent in a sick green light, and saw the hills look up afraid and the grasses on the hills and all the animals; and everywhere about me were the cries of frightened birds and sounds of fleeing wings. I was the chief of all the heavens riding there, and when I looked behind me, all the twelve black horses reared and

THE GREAT VISION

plunged and thundered and their manes and tails were whirling hail and their nostrils snorted lightning. And when I looked below again, I saw the slant hail falling and the long, sharp rain, and where we passed, the trees bowed low and all the hills were dim.

Now the earth was bright again as we rode. I could see the hills and valleys and the creeks and rivers passing under. We came above a place where three streams made a big one—a source of mighty waters³—and something terrible was there. Flames were rising from the waters and in the flames a blue man lived. The dust was floating all about him in the air, the grass was short and withered, the trees were wilting, two-legged and four-legged beings lay there thin and panting, and wings too weak to fly.

Then the black horse riders shouted "Hoka hey!" and charged down upon the blue man, but were driven back. And the white troop shouted, charging, and was beaten; then the red troop and the yellow.

And when each had failed, they all cried together: "Eagle Wing Stretches, hurry!" And all the world was filled with voices of all kinds that cheered me, so I charged. I had the cup of water in one hand and in the other was the bow that turned into a spear as the bay and I swooped down, and the spear's head was sharp lightning. It stabbed the blue man's heart, and as it struck I could hear the thunder rolling and many voices that cried "Un-heel," meaning I had killed. The flames died. The trees and grasses were not withered any more and murmured happily together, and every living being cried in gladness with

³ Black Elk thinks this was the Three Forks of the Missouri.

BLACK ELK SPEAKS

whatever voice it had. Then the four troops of horsemen charged down and struck the dead body of the blue man, counting coup; and suddenly it was only a harmless turtle.

You see, I had been riding with the storm clouds, and had come to earth as rain, and it was drouth that I had killed with the power that the Six Grandfathers gave me. So we were riding on the earth now down along the river flowing full from the source of waters, and soon I saw ahead the circled village of a people in the valley. And a Voice said: "Behold a nation; it is yours. Make haste, Eagle Wing Stretches!"

I entered the village, riding, with the four horse troops behind me—the blacks, the whites, the sorrels, and the buckskins; and the place was filled with moaning and with mourning for the dead. The wind was blowing from the south like fever, and when I looked around I saw that in nearly every tepee the women and the children and the men lay dying with the dead.

So I rode around the circle of the village, looking in upon the sick and dead, and I felt like crying as I rode. But when I looked behind me, all the women and the children and the men were getting up and coming forth with happy faces.

And a Voice said: "Behold, they have given you the center of the nation's hoop to make it live."

So I rode to the center of the village, with the horse troops in their quarters round about me, and there the people gathered. And the Voice said: "Give them now the flowering stick that they may flourish, and the sacred pipe that they may know the power that is peace, and the wing of the white giant that

THE GREAT VISION

they may have endurance and face all winds with courage."

So I took the bright red stick and at the center of the nation's hoop I thrust it in the earth. As it touched the earth it leaped mightily in my hand and was a waga chun, the rustling tree,⁴ very tall and full of leafy branches and of all birds singing. And beneath it all the animals were mingling with the people like relatives and making happy cries. The women raised their tremolo of joy, and the men shouted all together: "Here we shall raise our children and be as little chickens under the mother sheo's⁵ wing."

Then I heard the white wind blowing gently through the tree and singing there, and from the east the sacred pipe came flying on its eagle wings, and stopped before me there beneath the tree, spreading deep peace around it.

Then the daybreak star was rising, and a Voice said: "It shall be a relative to them; and who shall see it, shall see much more, for thence comes wisdom; and those who do not see it shall be dark." And all the people raised their faces to the east, and the star's light fell upon them, and all the dogs barked loudly and the horses whinnied.

Then when the many little voices ceased, the great Voice said: "Behold the circle of the nation's hoop, for it is holy, being endless, and thus all powers shall be one power in the people without end. Now they shall break camp and go forth upon the red road, and your Grandfathers shall walk with them." So the people broke camp and took the good road with

⁴ The cottonwood.

⁵ Prairie hen.

BLACK ELK SPEAKS

the white wing on their faces, and the order of their going was like this:

First, the black horse riders with the cup of water; and the white horse riders with the white wing and the sacred herb; and the sorrel riders with the holy pipe; and the buckskins with the flowering stick. And after these the little children and the youths and maidens followed in a band.

Second, came the tribe's four chieftains, and their band was all young men and women.

Third, the nation's four advisers leading men and women neither young nor old.

Fourth, the old men hobbling with their canes and looking to the earth.

Fifth, old women hobbling with their canes and looking to the earth.

Sixth, myself all alone upon the bay with the bow and arrows that the First Grandfather gave me. But I was not the last; for when I looked behind me there were ghosts of people like a trailing fog as far as I could see—grandfathers of grandfathers and grandmothers of grandmothers without number. And over these a great Voice—the Voice that was the South—lived, and I could feel it silent.

And as we went the Voice behind me said: "Behold a good nation walking in a sacred manner in a good land!"

Then I looked up and saw that there were four ascents ahead, and these were generations I should know. Now we were on the first ascent, and all the land was green. And as the long line climbed, all the old men and women raised their hands, palms forward, to the far sky yonder and began to croon a song together, and the sky ahead was filled with clouds of baby faces.

THE GREAT VISION

When we came to the end of the first ascent we camped in the sacred circle as before, and in the center stood the holy tree, and still the land about us was all green.

Then we started on the second ascent, marching as before, and still the land was green, but it was getting steeper. And as I looked ahead, the people changed into elks and bison and all four-footed beings and even into fowls, all walking in a sacred manner on the good red road together. And I myself was a spotted eagle soaring over them. But just before we stopped to camp at the end of that ascent, all the marching animals grew restless and afraid that they were not what they had been, and began sending forth voices of trouble, calling to their chiefs. And when they camped at the end of that ascent, I looked down and saw that leaves were falling from the holy tree.

And the Voice said: "Behold your nation, and remember what your Six Grandfathers gave you, for thenceforth your people walk in difficulties."

Then the people broke camp again, and saw the black road before them towards where the sun goes down, and black clouds coming yonder; and they did not want to go but could not stay. And as they walked the third ascent, all the animals and fowls that were the people ran here and there, for each one seemed to have his own little vision that he followed and his own rules; and all over the universe I could hear the winds at war like wild beasts fighting.⁶

⁶ At this point Black Elk remarked: "I think we are near that place now, and I am afraid something very bad is going to happen all over the world." He cannot read and knows nothing of world affairs.

BLACK ELK SPEAKS

And when we reached the summit of the third ascent and camped, the nation's hoop was broken like a ring of smoke that spreads and scatters and the holy tree seemed dying and all its birds were gone. And when I looked ahead I saw that the fourth ascent would be terrible.

Then when the people were getting ready to begin the fourth ascent, the Voice spoke like some one weeping, and it said: "Look there upon your nation." And when I looked down, the people were all changed back to human, and they were thin, their faces sharp, for they were starving. Their ponies were only hide and bones, and the holy tree was gone.

And as I looked and wept, I saw that there stood on the north side of the starving camp a sacred man who was painted red all over his body, and he held a spear as he walked into the center of the people, and there he lay down and rolled. And when he got up, it was a fat bison standing there, and where the bison stood a sacred herb sprang up right where the tree had been in the center of the nation's hoop. The herb grew and bore four blossoms on a single stem while I was looking—a blue,⁷ a white, a scarlet, and a yellow—and the bright rays of these flashed to the heavens.

I know now what this meant, that the bison were the gift of a good spirit and were our strength, but we should lose them, and from the same good spirit we must find another strength. For the people all seemed better when the herb had grown and bloomed, and the horses raised their tails and neighed and pranced around, and I could see a light breeze

⁷ Blue as well as black may be used to represent the power of the west.

THE GREAT VISION

going from the north among the people like a ghost; and suddenly the flowering tree was there again at the center of the nation's hoop where the four-rayed herb had blossomed.

I was still the spotted eagle floating, and I could see that I was already in the fourth ascent and the people were camping yonder at the top of the third long rise. It was dark and terrible about me, for all the winds of the world were fighting. It was like rapid gun-fire and like whirling smoke, and like women and children wailing and like horses screaming all over the world.

I could see my people yonder running about, setting the smoke-flap poles and fastening down their tepees against the wind, for the storm cloud was coming on them very fast and black, and there were frightened swallows without number fleeing before the cloud.

Then a song of power came to me and I sang it there in the midst of that terrible place where I was. It went like this:

A good nation I will make live.

This the nation above has said.

They have given me the power to make over.

And when I had sung this, a Voice said: "To the four quarters you shall run for help, and nothing shall be strong before you. Behold him!"

Now I was on my bay horse again, because the horse is of the earth, and it was there my power would be used. And as I obeyed the Voice and looked, there was a horse all skin and bones yonder in the west, a faded brownish black. And a Voice there said: "Take this and make him over; and it

BLACK ELK SPEAKS

was the four-rayed herb that I was holding in my hand. So I rode above the poor horse in a circle, and as I did this I could hear the people yonder calling for spirit power, "A-hey! a-hey! a-hey! a-hey!" Then the poor horse neighed and rolled and got up, and he was a big, shiny, black stallion with dapples all over him and his mane about him like a cloud. He was the chief of all the horses; and when he snorted, it was a flash of lightning and his eyes were like the sunset star. He dashed to the west and neighed, and the west was filled with a dust of hoofs, and horses without number, shiny black, came plunging from the dust. Then he dashed toward the north and neighed, and to the east and to the south, and the dust clouds answered, giving forth their plunging horses without number—whites and sorrels and buckskins, fat, shiny, rejoicing in their fleetness and their strength. It was beautiful, but it was also terrible.

Then they all stopped short, rearing, and were standing in a great hoop about their black chief at the center, and were still. And as they stood, four virgins, more beautiful than women of the earth can be, came through the circle, dressed in scarlet, one from each of the four quarters, and stood about the great black stallion in their places; and one held the wooden cup of water, and one the white wing, and one the pipe, and one the nation's hoop. All the universe was silent, listening; and then the great black stallion raised his voice and sang. The song he sang was this:

"My horses, prancing they are coming.
My horses, neighing they are coming;
Prancing, they are coming.

THE GREAT VISION

All over the universe they come.

They will dance; may you behold them.

(4 times)

A horse nation, they will dance. May you behold them."

(4 times)

His voice was not loud, but it went all over the universe and filled it. There was nothing that did not hear, and it was more beautiful than anything can be. It was so beautiful that nothing anywhere could keep from dancing. The virgins danced, and all the circled horses. The leaves on the trees, the grasses on the hills and in the valleys, the waters in the creeks and in the rivers and the lakes, the four-legged and the two-legged and the wings of the air—all danced together to the music of the stallion's song.

And when I looked down upon my people yonder, the cloud passed over, blessing them with friendly rain, and stood in the east with a flaming rainbow over it.

Then all the horses went singing back to their places beyond the summit of the fourth ascent, and all things sang along with them as they walked.

And a Voice said: "All over the universe they have finished a day of happiness." And looking down, I saw that the whole wide circle of the day was beautiful and green, with all fruits growing and all things kind and happy.

Then a Voice said: "Behold this day, for it is yours to make. Now you shall stand upon the center of the earth to see, for there they are taking you."

I was still on my bay horse, and once more I felt the riders of the west, the north, the east, the south, behind me in formation, as before, and we were

BLACK ELK SPEAKS

going east. I looked ahead and saw the mountains there with rocks and forests on them, and from the mountains flashed all colors upward to the heavens. Then I was standing on the highest mountain of them all, and round about beneath me was the whole hoop of the world.⁸ And while I stood there I saw more than I can tell and I understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy.

Then as I stood there, two men were coming from the east, head first like arrows flying, and between them rose the daybreak star. They came and gave a herb to me and said: "With this on earth you shall undertake anything and do it." It was the daybreak-star herb, the herb of understanding, and they told me to drop it on the earth. I saw it falling far, and when it struck the earth it rooted and grew and flowered, four blossoms on one stem, a blue, a white, a scarlet, and a yellow; and the rays from these streamed upward to the heavens so that all creatures saw it and in no place was there darkness.

Then the Voice said: "Your Six Grandfathers—now you shall go back to them."

I had not noticed how I was dressed until now, and I saw that I was painted red all over, and my

⁸ Black Elk said the mountain he stood upon in his vision was Harney Peak in the Black Hills. "But anywhere is the center of the world," he added.

THE GREAT VISION

joints were painted black, with white stripes between the joints. My bay had lightning stripes all over him, and his mane was cloud. And when I breathed, my breath was lightning.

Now two men were leading me, head first like arrows slanting upward—the two that brought me from the earth. And as I followed on the bay, they turned into four flocks of geese that flew in circles, one above each quarter, sending forth a sacred voice as they flew: Br-r-r-p, br-r-r-p, br-r-r-p, br-r-r-p!

Then I saw ahead the rainbow flaming above the tepee of the Six Grandfathers, built and roofed with cloud and sewed with thongs of lightning; and underneath it were all the wings of the air and under them the animals and men. All these were rejoicing, and thunder was like happy laughter.

As I rode in through the rainbow door, there were cheering voices from all over the universe, and I saw the Six Grandfathers sitting in a row, with their arms held toward me and their hands, palms out; and behind them in the cloud were faces thronging, without number, of the people yet to be.

"He has triumphed!" cried the six together, making thunder. And as I passed before them there, each gave again the gift that he had given me before—the cup of water and the bow and arrows, the power to make live and to destroy; the white wing of cleansing and the healing herb; the sacred pipe; the flowering stick. And each one spoke in turn from west to south, explaining what he gave as he had done before, and as each one spoke he melted down into the earth and rose again; and as each did this, I felt nearer to the earth.

Then the oldest of them all said: "Grandson, all over the universe you have seen. Now you

BLACK ELK SPEAKS

shall go back with power to the place from whence you came, and it shall happen yonder that hundreds shall be sacred, hundreds shall be flames! Behold!"

I looked below and saw my people there, and all were well and happy except one, and he was lying like the dead—and that one was myself. Then the oldest Grandfather sang, and his song was like this:

"There is someone lying on earth in a sacred manner.

There is someone—on earth he lies.

In a sacred manner I have made him to walk."

Now the tepee, built and roofed with cloud, began to sway back and forth as in a wind, and the flaming rainbow door was growing dimmer. I could hear voices of all kinds crying from outside: "Eagle Wing Stretches is coming forth! Behold him!"

When I went through the door, the face of the day of earth was appearing with the daybreak star upon its forehead; and the sun leaped up and looked upon me, and I was going forth alone.

And as I walked alone, I heard the sun singing as it arose, and it sang like this:

"With visible face I am appearing.

In a sacred manner I appear.

For the greening earth a pleasantness I make.

The center of the nation's hoop I have made pleasant.

With visible face, behold me!

The four-leggeds and two-leggeds, I have made them to walk;

THE GREAT VISION

The wings of the air, I have made them to fly.
With visible face I appear.
My day, I have made it holy."

When the singing stopped, I was feeling lost and very lonely. Then a Voice above me said: "Look back!" It was a spotted eagle that was hovering over me and spoke. I looked, and where the flaming rainbow tepee, built and roofed with cloud, had been, I saw only the tall rock mountain at the center of the world.

I was all alone on a broad plain now with my feet upon the earth, alone but for the spotted eagle guarding me. I could see my people's village far ahead, and I walked very fast, for I was homesick now. Then I saw my own tepee, and inside I saw my mother and my father, bending over a sick boy that was myself. And as I entered the tepee, some one was saying: "The boy is coming to; you had better give him some water."

Then I was sitting up; and I was sad because my mother and my father didn't seem to know I had been so far away.

IV

The Bison Hunt

When I got back to my father and mother and was sitting up there in our tepee, my face was still all puffed and my legs and arms were badly swollen; but I felt good all over and wanted to get right up and run around. My parents would not let me. They told me I had been sick twelve days, lying like dead all the while, and that Whirlwind Chaser, who was Standing Bear's uncle and a medicine man, had brought me back to life. I knew it was the Grandfathers in the Flaming Rainbow Tepee who had cured me; but I felt afraid to say so. My father gave Whirlwind Chaser the best horse he had for making me well, and many people came to look at me, and there was much talk about the great power of Whirlwind Chaser who had made me well all at once when I was almost the same as dead.

Everybody was glad that I was living; but as I lay there thinking about the wonderful place where I had been and all that I had seen, I was very sad; for it seemed to me that everybody ought to know about it, but I was afraid to tell, because I knew that nobody would believe me, little as I was, for I was only nine years old. Also, as I lay there think-

THE BISON HUNT

ing of my vision, I could see it all again and feel the meaning with a part of me like a strange power glowing in my body; but when the part of me that talks would try to make words for the meaning, it would be like fog and get away from me.

I am sure now that I was then too young to understand it all, and that I only felt it. It was the pictures I remembered and the words that went with them; for nothing I have ever seen with my eyes was so clear and bright as what my vision showed me; and no words that I have ever heard with my ears were like the words I heard. I did not have to remember these things; they have remembered themselves all these years. It was as I grew older that the meanings came clearer and clearer out of the pictures and the words; and even now I know that more was shown to me than I can tell.

That evening of the day when I came back, Whirlwind Chaser, who had got a great name and a good horse for curing me, came over to our tepee. He sat down and looked at me a long time in a strange way, and then he said to my father: "Your boy there is sitting in a sacred manner. I do not know what it is, but there is something special for him to do, for just as I came in I could see a power like a light all through his body."

While he was looking hard at me, I wanted to get up and run away, for I was afraid he might look right into me and see my vision there and tell it wrong, and then maybe all the people would think that I was crazy. For a long while after that, whenever I saw Whirlwind Chaser coming, I would run away and hide for fear he might see into me and tell.

The next morning all the swelling had left my face

BLACK ELK SPEAKS

and legs and arms, and I felt well as ever; but everything around me seemed strange and as though it were far away. I remember that for twelve days after that I wanted to be alone, and it seemed I did not belong to my people. They were almost like strangers. I would be out alone away from the village and the other boys, and I would look around to the four quarters, thinking of my vision and wishing I could get back there again. I would go home to eat, but I could not make myself eat much; and my father and mother thought that I was sick yet; but I was not. I was only homesick for the place where I had been.

I could not tell what I had seen and heard even to my mother's father, Refuse-To-Go, although before that I used to think that I could tell him anything, for he liked everything a boy could like, and there was no end to the wonderful things he would tell. It was he who made the first bow I ever had, and he always had more arrows ready for me when I had lost all those that he had given me. I loved my father, but Refuse-To-Go was different, and I used to be with him a great deal. This was the first thing I could not tell him.

One day during this time I was out with the bow and arrows my Grandfather had made for me, and as I walked along thinking of my vision, suddenly I felt queer, and for a little while it seemed that the bow and arrows were those that the First Grandfather in the Flaming Rainbow Tepee had given me. Then they were only those that Refuse-To-Go had made, and I felt foolish and tried to make myself think it was all only a dream anyway. So I thought I would forget about it and shoot something. There was a bush and a little bird sitting in it; but just as

THE BISON HUNT

I was going to shoot, I felt queer again, and remembered that I was to be like a relative with the birds. So I did not shoot. Then I went on down toward a creek, feeling foolish because I had let the little bird go, and when I saw a green frog sitting there, I just shot him right away. But when I picked him up by the legs, I thought: "Now I have killed him," and it made me want to cry.

Standing Bear Speaks:

I remember the time when my friend here was sick. I was four years older than he was. I am a Minneconjou, but our mothers were cousins and we used to play together when our bands were camping in one place. It was at the headwaters of the Greasy Grass (Little Big Horn). Everybody in the village was well, and so was Black Elk. The next thing I heard was that he was dying and just breathing a little. Everybody was excited over it, and they sent for medicine to other bands, but nobody knew what the sickness was. I saw him during this time. He looked dead, and everybody was talking about him. Then he was well all at once, and everybody wondered and talked about it.

I remember too how it was after he got up. Right after that we moved camp to the mouth of Willow Creek, south about two days, and while the village was moving, I rode back to where the smaller boys were in the rear, for I wanted to see my young friend. I said to him: "How, younger brother! You got well after all!" And he said: "How! Yes, I am not sick at all now!" But as we rode along together and talked, he was not like a boy. He was more like an old man. And I can remember his father talking to my father in our tepee while we were eat-

BLACK ELK SPEAKS

ing one evening. He said something like this: "Since my boy was sick, he is not the same boy. He has queer ways and he does not like to be at home. I feel sorry about the way he is, poor boy!"

Then we went on a big hunt and the people did not talk about it any more.

Black Elk Continues:

Yes, we went on a big hunt after we had been at Willow Creek awhile, and it helped me to quit thinking about my vision all the time.

One morning the crier came around the circle of the village calling out that we were going to break camp. The advisers were in the council tepee, and he cried to them: "The advisers, come forth to the center and bring your fires along." It was their duty to save fire for the people, because we had no matches then.

"Now take it down, down!" the crier shouted. And all the people began taking down their tepees, and packing them on pony drags.

Then the crier said: "Many bison, I have heard; many bison, I have heard! Your children, you must take care of them!" He meant to keep the children close while traveling, so that they would not scare the bison.

Then we broke camp and started in formation, the four advisers first, a crier behind them, the chiefs next, and then the people with the loaded pony drags in a long line, and the herd of ponies following. I was riding near the rear with some of the smaller boys, and when the people were going up a long hill, I looked ahead and it made me feel queer again for a little while, because I remembered the nation

THE BISON HUNT

walking in a sacred manner on the red road in my vision. But this was different, and I forgot about it soon, for something exciting was going to happen, and even the ponies seemed to know.

After we had been traveling awhile, we came to a place where there were many turnips growing, and the crier said: "Take off your loads and let your horses rest. Take your sticks and dig turnips for yourselves." And while the people were doing this, the advisers sat on a hill nearby and smoked. Then the crier shouted: "Put on your loads!" and soon the village was moving again.

When the sun was high, the advisers found a place to camp where there was wood and also water; and while the women were cooking all around the circle I heard people saying that the scouts were returning, and over the top of a hill I saw three horsebacks coming. They rode to the council tepee in the middle of the village and all the people were going there to hear. I went there too and got up close so that I could look in between the legs of the men. The crier came out of the council tepee and said, speaking to the people for the scouts: "I have protected you; in return you shall give me many gifts." The scouts then sat down before the door of the tepee and one of the advisers filled the sacred pipe with *chacun sha sha*, the bark of the red willow, and set it on a bison chip in front of him, because the bison was sacred and gave us both food and shelter. Then he lit the pipe, offered it to the four quarters, to the Spirit above and to Mother Earth, and passing it to the scouts he said: "The nation has depended upon you. Whatever you have seen, maybe it is for the good of the people you have seen." The scouts smoked, meaning that they would tell the truth. The

BLACK ELK SPEAKS

the adviser said: "At what place have you stood and seen the good? Report it to me and I will be glad."

One of the scouts answered: "You know where we started from. We went and reached the top of a hill and there we saw a small herd of bison." He pointed as he spoke.

The adviser said: "Maybe on the other side of that you have seen the good. Report it." The scout answered: "On the other side of that we saw a second and larger herd of bison."

Then the adviser said: "I shall be thankful to you. Tell me all that you have seen out there."

The scout replied: "On the other side of that there was nothing but bison all over the country."

And the adviser said: "Hetchetu aloh!"¹

Then the crier shouted like singing: "Your knives shall be sharpened, your arrows shall be sharpened. Make ready, make haste; your horses make ready! We shall go forth with arrows. Plenty of meat we shall make!"

Everybody began sharpening knives and arrows and getting the best horses ready for the great making of meat.

Then we started for where the bison were. The soldier band went first, riding twenty abreast, and anybody who dared go ahead of them would get knocked off his horse. They kept order, and everybody had to obey. After them came the hunters, riding five abreast. The people came up in the rear. Then the head man of the advisers went around picking out the best hunters with the fastest horses, and to these he said: "Good young warriors, my

¹ "It is so indeed."

THE BISON HUNT

relatives, your work I know is good. What you do is good always; so to-day you shall feed the helpless. Perhaps there are some old and feeble people without sons, or some who have little children and no man. You shall help these, and whatever you kill shall be theirs." This was a great honor for young men.

Then when we had come near to where the bison were, the hunters circled around them, and the cry went up, as in a battle, "Hoka hey!" which meant to charge. Then there was a great dust and everybody shouted and all the hunters went in to kill—every man for himself. They were all nearly naked, with their quivers full of arrows hanging on their left sides, and they would ride right up to a bison and shoot him behind the left shoulder. Some of the arrows would go in up to the feathers and sometimes those that struck no bones went right straight through. Everybody was very happy.

Standing Bear Speaks:

I remember that hunt, for before that time I had only killed a calf. I was thirteen years old and supposed to be a man, so I made up my mind I'd get a yearling. One of them went down a draw and I raced after him on my pony. My first shot did not seem to hurt him at all; but my pony kept right after him, and the second arrow went in half way. I think I hit his heart, for he began to wobble as he ran and blood came out of his nose. Hunters cried "Yuhoo!" once when they killed, but this was my first big bison, and I just kept on yelling "Yuhoo!" People must have thought I was killing a whole herd, the way I yelled. When he went down,

BLACK ELK SPEAKS

I got off my horse and began butchering him myself, and I was very happy. All over the flat, as far as I could see, there were men butchering bison now, and the women and the old men who could not hunt were coming up to help. And all the women were making the tremolo of joy for what the warriors had given them. That was in the Moon of Red Cherries (July). It was a great killing.

Black Elk Continues:

I was well enough to go along on my pony, but I was not old enough to hunt. So we little boys scouted around and watched the hunters; and when we would see a bunch of bison coming, we would yell "Yuhoo" like the others, but nobody noticed us.

When the butchering was all over, they hung the meat across the horses' backs and fastened it with strips of fresh bison hide. On the way back to the village all the hunting horses were loaded, and we little boys who could not wait for the feast helped ourselves to all the raw liver we wanted. Nobody got cross when we did this.

During this time, women back at camp were cutting long poles and forked sticks to make drying racks for the meat. When the hunters got home they threw their meat in piles on the leaves of trees.

Then the advisers all went back into the council tepee, and from all directions the people came bringing gifts of meat to them, and the advisers all cried "Hya-a-a-a!," after which they sang for those who had brought them the good gifts. And when they had eaten all they could, the crier shouted to the people: "All come home! It is more than I can eat!"

THE BISON HUNT

And people from all over the camp came to get a little of the meat that was left over.

The women were all busy cutting the meat into strips and hanging it on the racks to dry. You could see red meat hanging everywhere. The people feasted all night long and danced and sang. Those were happy times.

There was a war game that we little boys played after a big hunt. We went out a little way from the village and built some grass tepees, playing we were enemies and this was our village. We had an adviser, and when it got dark he would order us to go and steal some dried meat from the big people. He would hold a stick up to us and we had to bite off a piece of it. If we bit a big piece we had to get a big piece of meat, and if we bit a little piece, we did not have to get so much. Then we started for the big people's village, crawling on our bellies, and when we got back without getting caught, we would have a big feast and a dance and make kill talks, telling of our brave deeds like warriors. Once, I remember, I had no brave deed to tell. I crawled up to a leaning tree beside a tepee and there was meat hanging on the limbs. I wanted a tongue I saw up there in the moonlight, so I climbed up. But just as I was about to reach it, the man in the tepee yelled "Ye-a-a!" He was saying this to his dog, who was stealing some meat too, but I thought the man had seen me, and I was so scared I fell out of the tree and ran away crying.

Then we used to have what we called a chapped breast dance. Our adviser would look us over to see whose breast was burned most from not having it covered with the robe we wore; and the boy chosen would lead the dance while we all sang like this:

BLACK ELK SPEAKS

"I have a chapped breast.
My breast is red.
My breast is yellow."

And we practiced endurance too. Our adviser would put dry sunflower seeds on our wrists. These were lit at the top, and we had to let them burn clear down to the skin. They hurt and made sores, but if we knocked them off or cried Ow! we would be called women.

XX

The Spirit Journey

Yes, that was a happy time; but it was all over. We went to Manchester and had a show there for several moons.

When the show was going to leave very early next morning, three other young men and myself got lost in Manchester, and the fire-boat went away without us. We could not talk the Wasichu language and we did not know what to do, so we just roamed around. Afterwhile we found two other Lakotas who had been left behind, and one of these could talk English. He said if we went to London we could get money in another show that was there, and then we could go home. We were all sick to go home. So the English-talker got some tickets with the money we all had together, and we went to London on the iron road.

The show was called Mexican Joe. It was a small show, but they gave us a dollar every day for being in it. After we had been in London awhile, Mexican Joe took us to Paris, and we had a show there a long while. There was a Wasichu girl who came to the show very often. She liked me and took me home to see her father and mother. They liked me

THE SPIRIT JOURNEY

too and were good to me. I could not talk their language. I made signs, and the girl learned a few Lakota words.

From Paris, we went into Germany and from there to a place where the earth was burning. There was a tall butte, shaped at the top like a tepee, and it was burning up there. I heard that a long time ago a big town and many people disappeared in the earth there.

I was more and more sick to go home all the time now, because it had been two winters since I went away. I could not think of anything else, and after-while this made me really sick, but I thought I would have to stay with the show until I could get money enough to go home.

Mexican Joe took us back to Paris, but I could not be in the show because I was so sick now. The girl I told you about took me home to her father and mother, and they made me well. Then one morning I did go home for awhile.

That morning I had on Wasichu clothes and shoes and everything. The only difference was that my hair was long. It was not braided, just hanging back over my shoulders. I was feeling well and we were just sitting down to eat the first meal. This girl-friend of mine was sitting by me, and her mother and father and two sisters were sitting down too.

As we sat there, I looked up at the roof and it seemed to be moving. The house was going around up at the top, and stretching upward as it went around. I could see that we were all rising fast with the whole house, and it was turning around as it 'rose. Then a cloud was coming down as we 'rose, and suddenly I was on it and the other people and the house were falling back away from me.

BLACK ELK SPEAKS

Then I was alone on this cloud, and it was going fast. I clung to it hard, because I was afraid I might fall off. Far down below I could see houses and towns and green land and streams, and it all looked flat. Then I was right over the big water. I was not afraid any more, because, by now, I knew I was going home. It was dark, and then it was light again, and I could see a big town below me, and I knew it was the one where we first got on the big fire-boat, and that I was in my own country again. I was very happy now. The cloud and I kept on going very fast, and I could see towns and streams and towns and green land. Then I began to recognize the country below me. I saw the Missouri River. Then I saw far off the Black Hills and the center of the world where the spirits had taken me in my great vision.

Then I was right over Pine Ridge, and the cloud stopped. I looked down and could not understand what I saw, because it seemed that nearly all of my people of the different bands were gathered together there in a big camp. I saw my father's and mother's tepee. They were outside, and she was cooking. I wanted to jump off the cloud and be with them, but I was afraid it would kill me. While I was looking down, my mother looked up, and I felt sure she saw me. But just then the cloud started back, going very fast. I was very sad, but I could not get off. There were streams and green land and towns going backward very fast below me. Soon the cloud and I were going right over the very big town again. Then there was only water under me, and the night came without stars; and I was all alone in a black world and I was crying. But afterwhile some light began to peep in far ahead of me. Then I saw earth be-

THE SPIRIT JOURNEY

neath me and towns and green land and houses all flying backwards. Soon the cloud stopped over a big town, and a house began coming up toward me, turning around and around as it came. When it touched the cloud, it caught me and began to drop down, turning around and around with me.

It touched the ground, and as it touched I heard the girl's voice, and then other voices of frightened people.

Then I was lying on my back in bed and the girl and her father and her mother and her two sisters and a doctor were looking at me in a queer way, as though they were frightened. The English-talker came from the show and he told me how it was. While I was sitting at breakfast, they said, I had looked up and smiled, and then I had fallen like dead out of my chair. I had been dead three days, except that once in awhile I would breathe just a little. Often they said they could not feel my heart at all. They were sure I would soon be really dead, and they were getting ready to buy my coffin.

Maybe if I had not come back to life that time, they would have given me a good coffin; but as it is, I think it will be only a box.

I did not tell the people where I had been, because I knew they could not believe me.

A few days after that, these people heard that Pahuska was in town again. So they took me to where he had his show, and he was glad to see me. He had all his people give me three cheers. Then he asked me if I wanted to be in the show or if I wanted to go home. I told him I was sick to go home. So he said he would fix that. He gave me a ticket and ninety dollars. Then he gave me a big dinner. Pahuska had a strong heart. Afterwhile a

BLACK ELK SPEAKS

policeman came and told me to get my things. He took me to the iron road, and in the morning I was by the big water and they put me on another big fire-boat. We were on the water eight days. I was sick part of the time, but I was not sad, because I was going home.

When the fire-boat was back at the big town in my own country again, I started right away on the iron road.

It was early in the morning when we came to Rushville. There were no Lakotas there at all, but there was a covered wagon with mules starting out for Pine Ridge, so I rode in the wagon.

When I got to Pine Ridge, everything was just as I had seen it from the cloud. All the Lakotas were there, as I had seen them, because that was the year of the treaty (1889) when the Wasichus bought some more of our land—all that was between the Smoky Earth (the White) and Good River (the Cheyenne). I had been away nearly three years and knew nothing about this foolish thing until then.

My mother's tepee was right where I had seen it when I looked down from the cloud, and other people were camped exactly where I saw them.

My parents were in great joy to see me and my mother cried because she was so happy. I cried too. I was supposed to be a man now, but the tears came out anyway. My mother told me she had dreamed one night in her sleep that I had come back on a cloud, but could not stay. So I told her about my vision.

**"O Six Powers of the World,
hear me in my sorrow, for I may
never call again...
O make my people live!"**

In 1931, an old man, standing on Harney Mountain, raised his arms and spoke those words to the empty sky.

His name was Black Elk, warrior and medicine man of the Oglala Sioux. From the Battle of the Little Big Horn, which he witnessed as a boy of 13, to the last terrible massacre of the Indians at Wounded Knee, Black Elk lived the life of the Plains Indian and saw the death of his people.

In this book he tells, as no man can ever tell it again, his vision of the meaning of life on this planet as it was for the Indian of the western plains, and as it might be for all men.

The great story of the Sioux is ended, and the sacred hoop of life is broken, but in this book the spirit of Black Elk's people lives on.

BLACK ELK SPEAKS



**ILLUSTRATED WITH
16 PAGES OF INDIAN PAINTINGS
IN BLACK AND WHITE AND IN FULL COLOR**